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**CODE MIXING AS A FORM OF INDONESIAN
 IDENTITY BASED ON THE MOTTO OF
*BHINNEKA TUNGGAL IKA***

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Abstract

In 2018, the Language Commission of the Ministry of Education and Culture (Kemendikbud) of the Republic of Indonesia has made verification towards all the languages that exists in Indonesia. The verification conducted from 1991 to 2017 resulted in 652 languages to be found. That number still does not include the dialects and their sub-divisions of the 652 languages. Meanwhile, UNESCO recorded 143 languages based on their vitality status. Identity can be interpreted as similarity or unity with others in a certain area or other things (Rummens, 1993: 157-159). "The identity possessed by an individual can be in the form of personal identity and social identity" (Santoso, 2006: 44-45). Using statistical data on language issued by the Indonesian Central Bureau of Statistics as a corpus and literature study by tracing the title of mainstream online media coverage related to the use of code mixing, identity theory, and the concept of intercultural communication, this paper discusses the relationship between the use of code mixing in the Indonesian people's everyday life with the nation's identity as a country that is *bhineka* (mentioned as its official national motto) or diversified. Instead of being not nationalist, the practice of code mixing by the Indonesian people is actually a manifestation of the identity of the Indonesian people as a diverse society. The code mix that occurs in the daily life of the community is proof that Indonesian people can understand each other and communicate well in a very complex diversity.

Keywords:

code mixing in Indonesia, Indonesian plurality, pluralism in Indonesia, Indonesian identity, language use in Indonesia

Introduction

The Republic of Indonesia is known as an archipelago. This is not some fairy tale or myth. On the link <https://www.bps.go.id/statistictable/2014/09/05/1366/luas-daerah-dan-jumlah-pulau-menurut-provinsi-2002-2016.html>, the Central Bureau of Statistics (BPS) issued data on the extent of area and number of islands by province in Indonesia from 2002 to 2016. Table 1 below only shows data on the area and number of islands per province in Indonesia in 2016, as it is the most recent data provided.

Table 1 below shows clearly that Indonesia is indeed worthy of being called an archipelagic country, and at the same time this data shows that Indonesia is indeed a pluralistic country, both from the number and distribution of existing islands, as well as the tribes that live in it.

Provinsi	Tahun	2016		
	Ibu Kota Provinsi	Luas ¹	Persentase Terhadap Luas Indonesia	Jumlah Pulau ²
Aceh	Banda Aceh	57 956,00	3,03	663
Sumatera Utara	Medan	72 981,23	3,81	419
Sumatera Barat	Padang	42 012,89	2,20	391
Riau	Pekanbaru	87 023,66	4,55	139
Kepulauan Riau	Tanjung Pinang	8 201,72	0,43	2 408
Jambi	Jambi	50 058,16	2,62	19
Sumatera Selatan	Palembang	91 592,43	4,79	53
Kepulauan Bangka Belitung	Pangkal Pinang	16 424,06	0,86	950
Bengkulu	Bengkulu	19 919,33	1,04	47
Lampung	Bandar Lampung	34 623,80	1,81	188
DKI Jakarta	Jakarta	664,01	0,03	218
Jawa Barat	Bandung	35 377,76	1,85	131
Banten	Serang	9 662,92	0,50	131
Jawa Tengah	Semarang	32 800,69	1,71	296
DI Yogyakarta	Yogyakarta	3 133,15	0,16	23
Jawa Timur	Surabaya	47 799,75	2,50	287
Bali	Denpasar	5 780,06	0,30	85
Nusa Tenggara Barat	Mataram	18 572,32	0,97	864
Nusa Tenggara Timur	Kupang	48 718,10	2,55	1 192
Kalimantan Barat	Pontianak	147 307,00	7,70	339
Kalimantan Tengah	Palangka Raya	153 564,50	8,02	32
Kalimantan Selatan	Banjarmasin	38 744,23	2,02	320
Kalimantan Timur	Samarinda	⁴ 129 066,64	6,74	370 ⁴
Kalimantan Utara	Bulungan	75 467,70	3,94	-
Sulawesi Utara	Manado	13 851,64	0,72	668
Gorontalo	Gorontalo	11 257,07	0,59	136
Sulawesi Tengah	Palu	61 841,29	3,23	750
Sulawesi Selatan	Makassar	⁵ 46 717,48	2,44	295 ⁵
Sulawesi Barat	Mamuju	16 787,18	0,88	-
Sulawesi Tenggara	Kendari	38 067,70	1,99	651
Maluku	Ambon	46 914,03	2,45	1 422
Maluku Utara	Ternate	31 982,50	1,67	1 474
Papua	Jayapura	319 036,05	16,67	598
Papua Barat	Manokwari	99 671,63	5,21	1 945

Indonesia	Jakarta	1 913 578,68	100,00	17 504
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Note:

¹ Based on the Minister of Home Affairs Regulation No. 56 of 2015 dated June 29, 2015

² Based on information from the Ministry of Home Affairs in 2004

³ Based on the Law of the Republic of Indonesia No. 20 of 2012 dated November 16, 2012

⁴ Including North Kalimantan

⁵ Including West Sulawesi

Table 1: Area and Number of Islands by Province, 2002-2016
Source: Directorate General of Public Administration, Ministry of Home Affairs
Quoted from Indonesian Statistics Publications

Soon after, in 2011, the Indonesian Central Bureau of Statistics also issued a book resulting from the population census entitled Citizenship, Ethnicity, Religion, and the Daily Language of the Indonesian Residents. In the publication of this census results, the following data are obtained:

Jumlah dan Persentase Penduduk Indonesia Menurut Kewarganegaraan 2010

Status Kewarganegaraan	Jumlah	Persentase
(1)	(2)	(3)
Warga Negara Indonesia (WNI)	236 728 379	99,62
Warga Negara Asing (WNA)	73 217	0,03
Tidak ditanyakan	839 730	0,35
Jumlah	237 641 326	100

Figure 1: Number and percentage of Indonesian population according to citizenship, 2010
Source: Directorate General of Public Administration, Ministry of Home Affairs
Quoted from Indonesian Statistics Publications

From the above Figure 1, it can be seen that the composition of the Indonesian population according to citizenship in 2010 consisted of 99.62% Indonesian Citizens (WNI), 0.03% Foreign Citizens (WNA), and 0.35% of undeclared citizenship. Professedly we can assume that the everyday language is certainly dominated by the use of Indonesian as the official language in Indonesia. Nonetheless, let us steer our attention to the following data in Figure 2.

Jumlah dan Persentase Penduduk Menurut Kelompok Suku Bangsa

Kelompok Suku Bangsa	Jumlah	Persen	Ranking
(1)	(2)	(3)	(4)
Suku asal Aceh	4 091 451	1,73	14
Batak	8 466 969	3,58	3
Nias	1 041 925	0,44	30
Melayu	5 365 399	2,27	10
Minangkabau	6 462 713	2,73	7
Suku asal Jambi	1 415 547	0,6	25
Suku asal Sumatera Selatan	5 119 581	2,16	10
Suku asal Lampung	1 381 660	0,58	26
Suku asal Sumatera Lainnya	2 204 472	0,93	21
Betawi	6 807 968	2,88	6
Suku asal Banten	4 657 784	1,97	11
Sunda	36 701 670	15,5	2
Jawa	95 217 022	40,22	1
Cirebon	1 877 514	0,79	24
Madura	7 179 356	3,03	5
Bali	3 946 416	1,67	15
Sasak	3 173 127	1,34	16
Suku Nusa Tenggara Barat lainnya	1 280 094	0,54	27
Suku asal Nusa Tenggara Timur	4 184 923	1,77	12
Dayak	3 009 494	1,27	17
Banjar	4 127 124	1,74	13
Suku asal Kalimantan lainnya	1 968 620	0,83	22
Makassar	2 672 590	1,13	20
Bugis	6 359 700	2,69	8
Minahasa	1 237 177	0,52	29
Gorontalo	1 251 494	0,53	28
Suku asal Sulawesi lainnya	7 634 262	3,22	4
Suku asal Maluku	2 203 415	0,93	22
Suku asal Papua	2 693 630	1,14	19
Cina	2 832 510	1,2	18
Asing/Luar Negeri	162 772	0,07	31
Total	236 728 379	100	

Figure 2: Number and percentage of Indonesian population by ethnic group, 2010
 Source: Directorate General of Public Administration, Ministry of Home Affairs
 Quoted from Indonesian Statistics Publications

Based on BPS data in Figure 2 above, the top five of the 99.6% of Indonesian citizens in Indonesia are from the Javanese, Sundanese, Batak, other Sulawesi tribes, Madura, and then followed by other tribes. This fact indicates that the possibility of using only Indonesian language in everyday life is invalid, because it is known that every tribe in Indonesia has their own language. It is probable that the oral Indonesian language is used only during communication between tribes, and the written Indonesian language only occurs in the correspondence of official institutions and public service advertisements. Then what is the reality of the usage of Indonesian language? Let us consider the following Figure 3.

**Persentase Penduduk menurut Bahasa Sehari-hari
Tahun 2010**

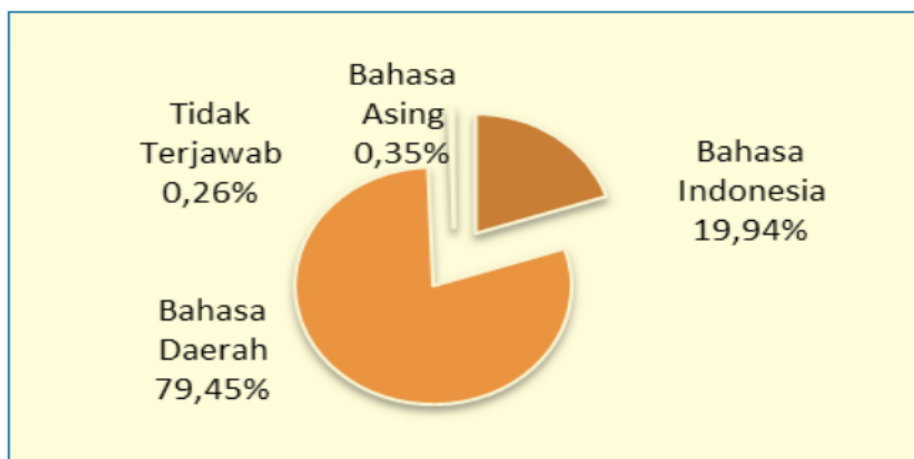


Figure 3: Percentage of population by colloquial language, 2010

Source: Directorate General of Public Administration, Ministry of Home Affairs
Quoted from Indonesian Statistics Publications

From Figure 3 above it is clear that daily communication in Indonesia is dominated by the respective regional languages which reaches 79.45%, then followed by Indonesian language at 19.94%, and in third position followed by foreign languages at 0.35%.

From the results of the Indonesian BPS census data above, it is clear that diversity in Indonesia is real, especially in terms of origin (ethnicity), and their accompanying language. Table L4.3 (p. 49) in the appendix of the BPS census book published in 2011, facts are shown that Indonesian as the language of daily communication is only carried out by the majority of the population in five provinces, namely DKI Jakarta, West Papua, Riau Islands, North Sumatra and East Kalimantan. Other regions outside the five regions that have been mentioned use local language as a tool for daily communication, and some of them also use foreign languages, but with a fairly small percentage.

Language is an arbitrary sign of sound system and is used by members of social groups to work together, communicate, and identify themselves. According to Djoko Kentjono (in Chaer, 2003: 30), language is not just a sound, morphological, and syntactic system designed to express thought, but also carries cultural identity and social status. In the context of culture, the definition of language by Djoko Kentjono above is in line with Paulston's definition of language: language reflects social conditions and human relations (Paulston, 1986: 116).

Humans cannot stand alone, even though each individual can express their existence in their own personal way, humans must still live with other humans because humans are social beings who cannot stand alone. Even in the cultural context, humans are considered as vehicles of a culture. This shows that there is always an interaction between one human being and another, so that humans are referred to as *the vehicle of the culture*.

In regards to the definition of language above, Ernst Cassirer issued a *magnum opus* in the form of a collection of Formen's multi-volume *Philosophie der symbolischen* (1923-9)

using language as a differentiator between humans and other living things. In this collection of writings it is explained that the existence and use of language by humans categorize humans as animal symbolicum, which means that humans are the only beings on earth who can deliberately produce symbols to achieve their goals and can simultaneously provide interpretations of symbols produced by other individuals. Cassirer uses language as one of the concrete examples of symbols used by humans in everyday life.

Because language is a vital organ of a culture, Koentjaraningrat makes language one of the elements of culture (Koentjaraningrat, 1974). Therefore, the relationship between language and a cultural identity cannot be separated. Therefore, Indonesian language is one of Indonesia's cultural identities that represent the unity that we hold as a sovereign nation. But on the other hand, the Indonesian nation is also famous for its diversity because it has many islands, traditions and the accompanying language. On this basis, the Indonesian slogan emerged concluding the identity of the diverse Indonesian inhabitants as a sovereign nation in a solid unity, namely *Bhinneka Tunggal Ika*.

Indonesia's Identity

Identity can be seen as a process that never stops. This can be explained by understanding that culture is something that is very dynamic, never static, because a culture dies down if it is not dynamic. The statement is in line with the opinion of Ashcroft which states that identity is an identification of one identity to another identity and it is a process of involvement, contestation, and adjustment (Ashcroft, 1998: 130).

Before assuming Pancasila as the basis of the state, and then fluidly manifesting it as one of the many identities under the name Pancasila Democracy, the feeling of being a colonized society and having the main objective of achieving independence from the Netherlands was the nation's initial identity. This was also what had encouraged seeds for unity to flourish and strongly come into fruition in the plenary of the first Youth Congress in 1928. One of the elements highlighted as a national identity in the results of the congress was the Indonesian language. The Indonesian language became an important element at the time, because the spirit of "being one" and to be liberated from colonialism was owned by every Indonesian who began to feel the irritation from the oppression by the invaders at the time. When we go back ten years before the 1st Youth Congress was held, we can recognise that in 1918 Pangeran Achmad Djajadiningrat proposed to change the Rules of Conduct (KK 30-3-1917, no. 71, Stb. No. 443) (Kees Groeneboer, 1995: 402). The Rules of Conduct regulated the use of Dutch as the only language of instruction and thereafter, in 1918, Malay / Indonesian for the first time was officially recognized as one of the official languages in the government in addition to Dutch.

Japan's entry into Indonesia as a new colonizer within the timeline of the last chapter of the World War 2, had become a breath of fresh air in the midst of the attempt for unity of anti-aggressor and in the spirit of unity, manifested by the use of language as media. The Indonesian language has secured a major place, both as lingua franca in the community's everyday life, as well as in formal situations in government offices and formal schools. Elson argued on the abolition of Dutch use in formal and educational purposes, and its usage being replaced by Indonesian language, then ultimately the use of Japanese as a foreign language (Elson, 2009: 152). This shows that the Indonesian language that was appealed to

be the identity and tool of unifying the nation since the 1st Youth Congress acquired its golden opportunity to be applied in Indonesian society.

The uniformity of language through Indonesian (bahasa Indonesia) as the unifying language of the Indonesian nation is the forerunner of all forms of uniformity that was identic and became the character of the Indonesian people. The New Order as the ruler of the post-revolution understands very well that uniformity is the 'key' of success in achieving Ika's goal in the motto of Unity in Diversity. The meaning of Ika in the New Order era as something uniform has been internalized in all levels of Indonesian society into absolute uniformity in the lives of people in Indonesia.

Being uniformed and synchronic gradually became the Indonesian people's mentality that grew into a national identity. This can be seen from the call for school uniform use during the New Order government. Not only for public schools, but even private schools had to comply with this rule. Then it proceeded with the P-4 upgrading (Guidelines for Understanding and Practicing Pancasila) which had been a compulsory requirement to be carried out during the orientation of new students, both in state schools and universities, as well as in private schools and colleges. The flag ceremony every Monday morning is also a form of uniformity carried out by the New Order government in public and private schools at the elementary, middle and upper secondary levels.

The identity of uniformity does not only apply in the formal level. Because it has been well internalized, the idea of uniformity as the main identity also becomes the daily life of the Indonesian people at a non-formal level. For example, family activities or groups of friends that are supposedly to be personal are always decorated with particular attributes that indicate uniformity. The attributes referred to here are for example in the forms of uniformed caps, uniformed T-shirts, uniformed sports pants, and the like. Feelings of displeasure often arise when members of a non-formal group must participate in an activity without using attributes that indicate the uniformity.

In accordance with the title of this paper, the application of mixed codes in the daily life of Indonesian people is seen as a form of non-nationalist action. More extremely it can be said, code-mixed speakers in Indonesia can be labeled as those who do not love Indonesia and do not have the spirit of unity as part of the Republic of Indonesia. The code mix referred to here is not only mixed code that involves local language vocabulary, but also mixed code that involves the use of vocabulary or foreign terms from not only just English, but also from other Western countries.

Inter-Cultural Interaction in Indonesia and Globalisation

The Republic of Indonesia as a nation and state has existed and continues to grow with diversity. The fact that the Youth Pledge in 1928 was settled as the ultimate pledge to actualize the unity was an attempt to harmonize the nation's main goal at that time to escape the domination of the invaders. But not only that, Indonesia's independence that was marked by a Revolution winning a New Order that reigned supreme for 32 years, had shaped the understanding that Indonesia's identity as a nation was "uniformity". This can still be felt up to this day. Although the uniqueness of individuals and groups has slowly begun to be accepted in the community, the need for certain things to visibly look and sound uniformed or similar one amongst the others still remain in the minds of most Indonesians.

Technological developments - especially in the field of telecommunications - have slowly influenced the patterns of interaction between the people and cultures that is their framework. Globalization, it is this term that can be used to summarize the changes caused by the development of these technologies.

According to its origin, the word globalization is taken from the word 'global' which means the world. Globalization can be interpreted as the process of entering into the scope of the world. The existence of globalization also presents its own challenges in the face of changing times. Globalization itself has no precise definition because its meaning depends on the point of view of the person who sees it. This has triggered the emergence of positive and negative impacts, as well as efforts to adapt to globalization. There are several experts who express their opinions about globalization:

- a. Malcom Walters argues that globalization is a social process which results in geographical restrictions on socio-cultural conditions becoming less important which are incarnated in people's consciousness.
- b. Emanuel Richter has the understanding that globalization is a global network of work that unites previously scattered and isolated communities into world interdependence and unity.
- c. Princenton N. Lyman - former US Ambassador to South Africa - argues that globalization is a very rapid growth of interdependence and relations between countries in the world in terms of trade and finance.
- d. Selo Soemardjan argues that Globalization is the formation of organization and communication between people around the world to follow the same system and rules.

Globalization as a process is not a new phenomenon because the process of globalization has actually existed for centuries. At the end of the 19th century and the beginning of the 20th century, the flow of globalization grew rapidly in various countries when communication, information and transportation technologies began to be discovered. The technological leaps that advanced sophisticatedly in the mid-20th century were the internet and mobile phones with all their facilities.

Indonesia, which is abundant in ethnic and linguistic amount, with a population scattered on its multitude islands, is no exception affected by this globalization. With globalization, the intercultural interaction in Indonesia grows gradually but steadfastly well. The intercultural interaction referred to in this paper concludes all kinds of cultural products, ranging from ideology, values, and norms, to art and language. Cultural interaction is inevitable in the era of globalization, for example in the range of 2006 - 2007, Frisian Flag released TV commercials for sweetened condensed milk products with the tagline "*ini teh susu*" or translated "this is milk tea". In this ad, the use of the tagline "*ini teh susu*" has "globalized"

Sundanese to all corners of Indonesia, by reason that the word "teh" other than 'tea' reffers to a most familiar and distinct Sundanese interjection. Not only that, interjecting for its instant noodle products, Indofood also began to innovate with flavors of typical regional dishes in Indonesia. In addition, the advertisements also integrate taglines with regional languages - or at least use accents - from the area / ethnic group from which variants of the regional specialties taste come from.

An exhibition of cultural interaction in Indonesia as introduced in the paragraph above shows that Indonesian people are starting to better understand the existence of diversity in

Indonesia. Apart from the use of television advertising as a medium for the embodiment of cultural interaction in Indonesia, the trend of migrating to other cities - even islands - in Indonesia to get better jobs or income, is also an important factor in the implementation of cultural interaction. This adds to the intensity of cultural interactions in Indonesia and naturally the people as active actors, as well as people who are passively exposed to these "new cultures" becomes increasingly conscious of the diversity that Indonesia possesses. Thus, misunderstandings without having to use Indonesian in everyday conversation can be further reduced.

Code Mixing as Indonesia's Identity

Every culture created is influenced by social, psychological, environmental, situation and context factors. Culture is not only influenced by socioeconomic changes and environmental conditions but also by other cultures. Cultural identity is a distinctive character of a group's communication system that arises from certain situations. From a communication perspective, cultural identity is negotiated, co-created, strengthened and challenged through communication.

Different from the perspective of social psychology that views identity as the characteristic and personality of a person, as well as the self as being the center of social roles and practices; the communication perspective views identity as something that emerges when messages are exchanged between people. Respectively identity is established so as to determine the role of intercultural communication. Identity arises and comes in the context of communication.

In mid-2018 the use of mixed codes between Indonesian and English surfaced as a new phenomenon in society. The term that is famous for this phenomenon is "South Jakarta's children's language". South Jakarta's children's language is a term for the mixing code between Indonesian and Western foreign languages, especially English. So called because the younger generation in the South Jakarta area is considered to be one of the groups of generations who are most exposed to the effects of globalization, especially in their contact with foreign cultures. Ivan Lanin, a so-called Wikipedia enthusiast, and also an activist for the proper use of the purity of Indonesian language, argued that one of the factors that led to this phenomenon was that there are more children in South Jakarta that has had educational experience abroad than those that haven't.

Actually the phenomenon of code mixing is not something that is really new in Indonesia because Indonesia is a country that is full of diversity. However, in mid-2018 there were many pros and cons in Indonesian society in highlighting the South Jakarta children's language-style code mixing phenomenon. This happened because some think that this phenomenon is a common occurrence, especially in the era of globalization. Although on the other hand, puritans regard the phenomenon as a form of the decrease of nationalism values, and is seen as a threat to indigenous Indonesian culture. Facts on the ground show that the use of this code mix does not only occur among the younger generation, but politicians and state officials also use the South Jakarta child-style code mix. Quoting Tirtoid on September 6, 2018, Devie Rahmawati - a communication expert - argues that this phenomenon is one of the efforts of speakers of the language to communicate using the global language.

Actual problems would have emerged regarding this South Jakarta child-style code mix should mainstream news sources, both printed and electronic, begin to deliver the news by

mixing the code. However, in reality that did not happen. Referring to Devie Rahmawati's opinion in the paragraph above, there is no harm in this act of code mixing, since it is a communicative show of effort and also with a communicative sense of purpose. Aside from that, textbooks in public schools still use Indonesian with the correct rules, and lessons are delivered using Indonesian as the language of instruction.

Therefore, there is no concrete reason to fear that the use of a foreign language code mix would undermine the values of nationalism and undermine unity in Indonesia. Long before the era of globalization, communication in Indonesian territory had taken place using mixed codes with regional languages and their regional accents. Determination of Indonesian language as the only language in society as a result of the Youth Congress in 1928 was one of the efforts to bring up the spirit of anti-colonialism on the earth of Indonesia. The curriculum of state schools in Indonesia still teaches Local Content subjects that contain knowledge about the area where the school is located, and one of these knowledge is the knowledge of the local language. In addition, TVRI (Televisi Republik Indonesia) also has regional programs for every region in Indonesia. In addition, some regions also have local private television stations that have programs with related regional languages.

In truth, paranoia towards things that are foreign / Western can actually be a barrier in a wider area of interaction and communication as a nation in the era of globalization. The diversity possessed by Indonesia in reality has been Indonesia's distinctive and true identity. In that case, if the use of code mixing with a foreign language should be seen as a new element in diversity, it should be seen as something to be proud of, because it means that Indonesia is getting richer (in this context: rich in language variants in everyday relationships).

Conclusion

Bhinneka Tunggal Ika - which means "even though with many differences but still one" - is the slogan of the Indonesian state. The values contained behind the motto are actually far deeper and wiser than just "one" in the meaning of "visible uniformity". The differences / diversity that exist in Indonesia is a national identity that is to be proud of. Morally, the country's motto actually guarantees the freedom of every Indonesian citizen to not be uniformed in all matters, including the use of language. However, unanimity and unity must be maintained, because as a diverse nation, a sense of belonging is an absolute thing for every citizen.

The use of mixed codes with vocabulary elements and terms from foreign languages is a form of positive adaptation as a nation as they interact in the current era of globalization. Flexible and accommodating attitude - without undermining local values and norms - provides additional points to becoming more advanced as a nation. Therefore, mixed code using terms and vocabulary from a foreign language in the lingua franca in Indonesia - especially in big cities - is an embodiment of the diversity of the Indonesian people, and that is one of the Indonesian identity, namely diversity in a unity as a nation.

The unanimity and unity of Indonesia as a nation will be maintained, - especially in terms of language - as long as all mainstream media, both printed and electronic, continue to use good and correct Indonesian. The same thing applies to the country's formal education sector. As long as textbooks use standard Indonesian as the language of instruction, and all

subjects - except local content subjects - are conveyed using Indonesian as the language of instruction, the fear of fading sense of unity in the nation can be ignored.

So, mixing code - both with elements of regional languages or with elements of foreign languages - is a tangible manifestation of the diversity possessed by the Indonesian people, and in line with that diversity is an identity within the Indonesian people, especially in the era of globalization that demands high flexibility in communication .

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